

to have understood the provisions of the law, should be removed from the disgrace of soliciting the repeal. The right of petitioners sacred by the Constitution, as the great remedy for the redress of civil wrongs, is violated as much, when the legitimate exercise is abused by the citizen, as when its very existence is denied by the government. When this right is no longer devoted to the public good, but perverted to frivolous and unworthy purposes, the value of the high privilege is debased, and the instrument, powerful, when rightly used, for the correction of errors, is debased to worthlessness. It is abused most dishonestly, when the names of children are obtained and used to pass for those of persons whose rights should have indorsement, and seriously contumacious, when made the medium of ribald jests, licentious principle, or of frivolous trifling. It is scarcely less profane when inconsiderately used by those who do not know even the subject for which it is employed.

The substance of the petitions and memorials presented, is inscribed upon the records,—if they become the foundation of any change of the laws, they are preserved among the archives of the Commonwealth. He who shall explore the vast masses of documents daily piled on the desks of the legislative department, must often be reminded that it is not to rise even above the flags floating over the capitol, while he may wonder that it should ever have been necessary to enact decency by statute, will be surprised to discover that the mothers, and daughters, and sisters, of a virtuous people should have demanded the repeal of that statute of decency. Let future historians should form an erroneous estimate of the manners and morals of the age, it is desirable to afford those persons styling themselves ladies, an opportunity to reconsider their opinions on matrimonial and constitutional subjects, and to give up their names from the rolls on which they are written.

As the Committee believe that it is inexpedient to legislate on the subject referred to them, they recommend that the ladies of Lynn, Dorchester, Brookfield, and Plymouth, have leave to withdraw their several petitions, and that any member who has presented a false and fictitious memorial on the subject of coke, may be permitted to take the same from the files of this House.

By order of the Committee,

WILLIAM LINCOLN,

LIST OF PETITIONS

Presented to the Legislature of Massachusetts at its present session.

For the abolition of Slavery and the Slave trade in the District of Columbia and the Territories.

Jane Capen and 44 others of Foxborough.

Richard H. and 10 others of Danvers.

Eben Heath and 12 others of Danvers.

Esther S. Buxton and 33 others of Danvers.

Austins K. Miles and 192 other females of Shrewsbury.

Jones M. Miles and 121 others of Shrewsbury.

Elias Richards and 90 others of Weymouth.

Jasper Bent and 49 others of Ashfield.

Geo. T. Davis and 61 others of Greenfield.

Josiah P. Noyes and 129 others of Newbury and Newburyport.

John Adams and 35 others of Lynnfield.

Daniel Chase and 133 others of Reading.

S. P. Sanford and 200 females of Dorchester.

Samuel Hall and 45 others of Hawley.

Abraham Bowen and 200 others of Fall River.

Elizabeth A. Moulton and 99 others of Marlborough.

John Pierce and 62 others of Brookline.

E. M. Burleigh and 49 others of Oxford.

Mrs. J. W. Sessions and 128 females of Needham.

E. M. Hosmer and 189 others of Wayland.

Preston Smith and 22 others of Wayland.

John Clark and 47 others of Sherborn.

Deborah McLean and 14 females of Plympton.

Betsy Parker and 11 other females of Plympton.

Robert Bartlett and 51 others of Cambridge.

Hannah M. Wood and 156 other females of Upton.

Jacob Caldwell and 69 others of Haverhill.

John Adams and 38 others of Provincetown.

Stillman Pratt and 52 others of Orleans.

Seth Sprague and 92 others of Duxbury.

H. B. Collier and 69 others of Norfolk.

Stephen C. Smith and 21 others of Somerville.

Joseph L. Boyd and 58 others of Westhampton.

Jairus Lincoln and 47 others of Hingham.

Zephaniah Willis and 76 others of Kingston.

Edmund Hitchcock and 112 others of Amherst.

(collegians.)

Paulina R. Bent and 79 others of Amherst.

Joseph Bent and 169 others of Amherst.

Sally E. Gaylord and 123 others of Amherst.

Samuel Ware and 43 others of South Deerfield.

Joseph N. Jackson and 32 others of Newbury.

Abigail M. Emmons and 302 females of Franklin.

David Bliss and 153 others of Ashfield.

David White and 115 others of Hebron.

Elizabeth Osgood and 316 others of Salisbury.

Joshua W. Simmons and 98 others of Marsfield.

Nathaniel Emmons and 167 others of Franklin.

Henry Godard and 133 others of Royalston.

Elizabeth Lewis and 106 others of Marsfield.

Timothy Foster and 276 others of Andover.

Kingsley Underwood and 95 others of Enfield.

Joseph W. Cross and 46 others of Boxford.

Mary P. Putnam and 135 others of Marsfield.

James P. Fiske and 287 others of Wrentham.

Richard H. and 10 others of Danvers.

Eben Heath and 12 others of Danvers.

John Pierce and 62 others of Brookline.

Emily P. Merrifield and 310 others of West Boylston.

J. W. Sessions and 99 others of Needham.

H. Bardwell and 23 others of —.

Martha Barker and 157 other women of Gardner.

Annes Clark and 45 others of Sherburne.

Margaret Fiske and 257 other women of Wrentham.

Abigail M. Emmons and 107 other citizens of Wrentham.

Robert Bartlett and 21 others of Cambridge.

Seth Sprague and 92 others of Roxbury.

Polly Atkins and 81 others of Prudential.

John Adams and 37 others of Provincetown.

Stillman Pratt and 50 others of Orleans.

H. B. Collier and 62 others of Northfield.

Elizabeth Emery and 150 others of Andover.

Susan Allen and 91 others of Fairhaven.

Jos. B. Boydell and 32 others of Westhampton.

Daniel Clark and 45 others of Roxbury.

Mark Patric and 106 others of Greenwich.

Delvah P. Palmer and 86 others of Georgetown.

Jane Thompson and 87 others of —.

Alma B. Andrews and 45 others of N. Sunderland.

Charlotte Metallic and 225 others of Royalston.

Abigail M. Emmons and 302 females of Franklin.

Rachel S. Bliss and 50 others of Rehoboth.

Mary Fisk and 119 others of Ashfield.

Experience Billings and 112 other females of S. W. Vibraham.

Joseph Young and 27 others of Salisbury.

Eliza S. Kimball and 109 others of Salisbury.

L. H. Atkinson and 42 others of Newbury.

W. W. Summons and 39 others of Marsfield.

Patty Blake and 168 others of Westford.

Louisa S. Wetherbee and 63 others of Boxford.

Seth Sprague and 92 others of Danvers.

Polly Atkins and 81 others of Prudential.

John Adams and 35 others of Lynnfield.

Stillman Pratt and 50 others of Brookline.

Thomas Dodge and 30 others of Truro.

Joseph Allen and 93 others of Northborough.

Samuel Clark and 45 others of Worcester.

John Clark and 45 others of Haverhill.

Samuel Clark and 45 others of Marsfield.

John Clark and 45 others of Worcester.

John Clark and

LITERARY.

BRUTAL AND BLOODY SENTIMENTS.

From the Boston Post.

Ma. GREENE.—I have heard—Governor Everett has sent a message to the legislature, saying that we have nothing to do with the troubles in Maine. I confess that though I agree with him in politics, (as far as I have any,) I could no longer keep down my indignation on hearing this, but boiled over in the following verses, which you may print if you will:

Ye Yankees of the Bay State,
With whom no stardom mix!
Shall Everett dare to stifle
The fire of seventy-six?
Up with the towering pine-tree,*
As it proudly waved of yore,
Though its gnarled roots so watered
With the darest of our gore!
Then up with the pine-tree,
The tall New England pine!
We'll fight beneath its shadow,
As waves above the line!
Where Warren fell for freedom,
His spirit lingers still,
And frenzied heart beat proudly
Round glorious Bunker Hill.
The hirling foe would gladly
That death-stained hill forget—
The red coats shall be redder.
Ere many suns have set.
The pine-tree! the pine-tree!
The tall New England pine!
We'll shrift but from dishonor
As it waves above the line!
The spirit of the pilgrims
Still liveth in their sons,
And it shall live forever—
Stern granite-headed ones!
Our mother-land is rocky;
But we love her rugged face;
Like her, she rears her children
A free and tough-knit race.
Hurrah for the pine-tree!
The tall New-England pine!
It tells us of the pilgrims,
As it waves above the line!
By every hill and valley
Where pilgrim blood hath flowed,
And where their martyr spirit
Hath still its abode—
We will let not the red coats
Set foot within our soil!
We'll teach them that the Yankees
Can stand as well as toil!
Kneel, kneel round the pine tree!
The tall New-England pine!

Its strong trunk points to Heaven,
As it waves above the line!
Then up with the pine-tree!
Its boughs shall wave again,
And quiver with the shoutings
Of lion-hearted men!
For while our fathers' heart's blood
Yet calleth us aloud,
Before the storm of battle,
Its crest shall ne'er be bowed!
Shout, shout for the pine-tree!
It wavereth o'er us now—
In the dreadful storm of battle
Its head shall never bow!

* The pine was on the flags at Bunker Hill.

From the Hampshire Gazette.

OUR COUNTRY.

We boast of freedom—white and black are slaves! And of religion—God knows we are knaves. Free! when we have a padlock on our mouth! Free! when we dare not travel to the south! Where life and property are insecure; Where death and insult citizens endure; Where, if our southern lords the thing require, Post Office contents must be doomed to fire! And when their mandate by a mob is spoken, Buildings are wrapt in flames, and presses broken; And lest the withering curse should be removed, Dough-faces from the north have traitors proved. Religious! when the church hold mass chains; And energy thus the word of God explains: To gratify their lusts, and love of gold, That souls and bodies may be bought and sold! Our laws annul the plain command of heaven: The Sabbath was from flaming Sinai given, And if our Abrahams' field desire, Their might is right, and Naboth must retire. The standard of the Cross had been unfurled In various parts of our benighted world; We boast of sending bread to distant shores, While millions perish at our very doors. Aounding facts! and yet how little felt! How few lament for all this sin and guilt! Instead of rioting in wealth and ease, A slandering horser should the nation seize.

As one confounded oft, I weeping stand, Viewing our guilty, highly favored land; Not only tremble, thinking God is just, But raise the imploring cry as from the dust: O thou who hast in awful terror shone, When Sinai's summit was thy burning throne;

From whence thou didst dispense thy fiery law, And strack those Israhelitish tribes with awe:

O speak unto our nation, one and all,

As near Damascus thou didst speak to Saul;

Like Ninevites, to whom the prophet went,

Weeping in sackcloth may we all repeat.

Ye heralds of the Cross, no longer sleep;

Plead for the oppressed, and for your country weep;

And as with trumpet-voices rend the air,

May God in mercy our loved country spare.

For the Liberator.

THE GRAVE YARD.

The dreary mansion of the dead—
What melancholy feelings swell,
As through these sombre walls I tread,
And breathe to noise and strife farewell.

Here sorrow finds an end, and grief,

And pain, and life's perplexing cares;

And here the mourner finds relief,

By pouring out to heaven his prayers.

While reading on each crumbling tomb,

The names of those who once were blest

With life, and health, and beauty's bloom,

What solemn feelings crowd my breast!

Ah! little thought they when the throng

Foured falson praises in their ears,

And life was like a pleasant song,

How brief were their delightful years!

Lynn, 3 mo. 3. A NON-RESISTANT.

It gives us uncommon pleasure to copy the following testimonial to the rectitude of non-resistance principles, and of the course pursued by the Liberator, from the National Reformer, a monthly periodical, edited by William Whipple, a talented colored brother.

NEW ENGLAND NON-RESISTANCE SOCIETY.

We publish in our column today the decision of several ministers in connection with the Anti-Slavery Society, for the special benefit of our readers.

It is a document of rare worth and infinite importance.

The representative of a whole denomination cannot meet to recommend in season a general concert of fasting and prayer; but we would suggest to every local church, the expediency of setting apart a day for this purpose as soon as possible; and may the God of peace, the Almighty Ruler of heaven and earth, lend a great assist to the supplications of his people, and cause peace and prosperity still to continue in all our borders!

In behalf of the American Peace Society, by order of the Executive Committee,

APPEAL

OF THE AMERICAN PEACE SOCIETY TO THE FRIENDS OF PEACE THROUGHOUT THE UNITED STATES.

NON-RESISTANCE.

THE POWERS THAT BE.

The following law is in the Revised Statutes of Massachusetts, Chap. 76:

"ALL MARRIAGES SOLEMNIZED IN THIS STATE BETWEEN A WHITE PERSON AND A NEGRO, INDIAN OR MULATTO, SHALL BE ABSOLUTELY VOID, WITHOUT ANY DECREE OF DIVORCE OR OTHER LEGAL PROCESS."

The marriage institution is an institution of God. No human tribunal can have power to change, modify or annul it. The circumstances under which it is lawful for human beings to enter the wedded state, and under which it may be dissolved, are specified by the All-Wise Legislator and Founder of this institution. Men can have no right to meddle with, or to lay on it any restrictions but such as God himself has imposed.

But the powers that be—the Legislature of this professedly Christian State—have deliberately assumed the right to abolish the marriage institution, and render it null and void; and have recorded their shame and infamy on the statute-books of the State. This State has impiously assumed to trample the marriage institution in the dust. If two persons marry of different complexion, this State declares it null and void, without any process of divorce. I look not at the fact that human rights are scorned and trampled down; I look not now at the fact that the infamous law is based on prejudice and hatred toward a certain portion of our fellow-beings, on account of their complexion—not at the countenance and support given by it to American slavery—that system of theft, robbery, and all pollution; but I view this act of the *only* supreme power acknowledged by this State, as a State, in its bearings on the Divine government. It is a deliberate abolition of the marriage institution.

And when our citizens come forward to ask the Legislature to erase that impious law from the statute-books, see the treatment bestowed on them by these self-styled ministers of God! Their brutal language and conduct would better become debauchees and drunkards. See the Report made by a Committee of the Legislature, respecting distinctions of color, and signed WILLIAM LINCOLN. A rarer specimen of insulting irony, of vulgar abuse, of low and disgusting buffoonery, of gross misrepresentation, and of blasphemous ridicule and contempt of the holiest institution of Heaven, never was perused. Let the names of WILLIAM LINCOLN, of MINOT THAYER, of BENJAMIN GREENLEAF, and all who composed the Committee who made that Report, and who joined in that crusade against the marriage institution, be remembered. Their names will long become a hissing and a by-word.

The government of Massachusetts assumes, *practically*, that the marriage institution is a merely civil or political institution, and may be annulled at the pleasure of the Legislature. In this light, the Committee, in their insulting and brutal Report, consider it. The Report and the Government practically assume, that the supreme power of the State has a right to abolish the marriage institution altogether, and to compel men and women to herd together in a state of concubinage, from upon the boughs of the pine-tree! Such the lowest friends of peace must regard them as utterly, most glaringly inconsistent with the gospel; and the war-sentiments now echoed and reechoed through the land, we deem a stigma on our character as a Christian people. Not a few political leaders of each party talk on this subject more like heathens and savages, than like the representatives of a Christian community; and we beseech not only the followers of Christ, but also all virtuous persons, to abstain from upon the boughs of the pine-tree as a disgrace to us all in our service in Heaven.

We call them, upon all such persons to bear their solemn, unflinching testimony against these war-movements. The lowest friends of peace must regard them as utterly, most glaringly inconsistent with the gospel; and the war-sentiments now echoed and reechoed through the land, we deem a stigma on our character as a Christian people. Not a few political leaders of each party talk on this subject more like heathens and savages, than like the representatives of a Christian community; and we beseech not only the followers of Christ, but also all virtuous persons, to abstain from upon the boughs of the pine-tree as a disgrace to us all in our service in Heaven.

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